THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Life is too short to dwell on failures—push on to a new success."—LAVATER.

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OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH

AT THE SEVENTY-NINTH SEMI-ANNUAL GENERAL CONFERENCE OF THE CHURCH, OCTOBER 4TH, 1908.

MY BRETHREN AND SISTERS:—It is indeed a cause for congratulation, joy and great satisfaction to see the large number of members and officers of the Church who have assembled here at the opening of our seventy-ninth semi-annual conference, notwithstanding the inclemency of the weather. It is remarkable, to say the least, to see so many here as are present this morning, and I feel grateful, in my heart, to the Lord for the feeling and interest manifested by those who are present, for your attendance here to-day is evidence of your interest in this work. I am glad to see you and to welcome you to this conference of the Church, and I sincerely hope and pray that the true Spirit of the gospel of the Son of God may pervade all our meetings in this hall and in other places where we shall be met together. I hope that at the conclusion of our conference every soul possessing a knowledge of the gospel and a love of truth will feel amply repaid for attendance here; and to this end I invoke the blessing of the Lord upon every individual who has come here to-day and who will attend the conference for the love of the truth and for his or her devotion to the cause of Zion.

The Lord has blessed us in a remarkable degree throughout the past season, with the exception of here and there a partial failure

of late crops by frost; generally the season has been fruitful, and the people have been blessed, so far as we have been informed, throughout the length and breadth of the land. We desire that the Latter-day Saints will always, and especially at this time, remember the Lord for His goodness and mercy to them and for His blessings upon their labors; for we do acknowledge the hand of the Lord—or should do—in everything that we possess and enjoy in the world. It is written that the Lord is displeased with those who will not acknowledge His hand in all things. All Latter-day Saints acknowledge in their hearts that every good and perfect gift comes from God, "from the Father of lights, with whom is no variableness, neither shadow of turning." We do not arrogate to ourselves the power to secure blessings, to multiply and increase our possessions and our wealth in the land without the assistance of Him from whom all blessings flow. We should keep in mind that law which makes it our duty to remember the Lord with the firstfruits of all our increase, and that He is the Giver of all good, not forgetting the duty we owe to Him and to His cause in the world, to provide our part of the means necessary for the carrying on of His work and for the building up of Zion in the latter days.

Much has been done during the past season toward the building of houses of worship throughout the land, not only in this state, but in Arizona, in Idaho, and throughout the missions of the Church. Much has been done by the Latter-day Saints, and much assistance has been rendered by the trustee-in-trust in the erection of houses of worship, schoolhouses, and in the purchase of places that were necessary to the welfare of the Latter-day Saints. We are continually doing, as far as it is possible, what we may do consistently to assist God's work throughout all the land. It will not be necessary nor perhaps consistent for me to enter into details in relation to the labor that is being performed in these directions. We have the records of these things, and any of the Latter-day Saints who desire to be posted in relation to what is being done for the building up of the Church can come to the head and obtain all the information that they need. Since our last conference, however, we have succeeded in obtaining most excellent headquarters for the British mission in the city of London. We rejoice exceedingly that, after the lapse of years, we have at last obtained a foothold in that great metropolis where so many have been gathered into the covenant of the gospel. We have also obtained headquarters elsewhere, but I will not enter into an account of these things.

The Lord has been prospering Zion, and we rejoice exceedingly in the many and glorious manifestations of His kindness and mercy unto His people. We are grateful for deliverance from those who wilfully and wickedly and without a cause seek our hurt. We are grateful in the belief, aye, in the knowledge, that notwithstanding the efforts they have made to injure this people and to thwart the purposes of the Almighty, they have but been the means, indirectly,

of forwarding the work in the world. They have called the attention of the world toward us, and that is just what we want, though they have done it with wicked intent. We want to be known as we are. We want to be seen in our true light. We want the world to become acquainted with us. We want them to learn our doctrine, to understand our faith, our purposes and the organization of the Church of Jesus Christ of Latter-day Saints. We would like them to know something about the origin of this work, but we desire that they shall see this work in the true spirit of it, and the only way this can be brought about is by the inquiring, intelligent world coming in contact with us—those, indeed, who are disposed to love truth and righteousness, and whose eyes are not so blinded that they cannot see the truth when it is presented before them. There are those who, having eyes, see not, and having hearts do not and will not understand. There are none so blind as those who will not see, and none so deaf as those who will not hear; and there are none so heartless and so wicked as those who, knowing the truth and seeing the light, will close their eyes and their ears against it.

We are living in a momentous age. The Lord is hastening His work. He is at the helm, there is no mortal man at the helm of this work. It is true the Lord uses such instruments as will be obedient to His commandments and laws to assist in accomplishing His purposes on the earth. He has chosen those who, at least, have shown a willingness and a disposition to obey Him and keep His laws and who seek to work righteousness and carry out the purposes of the Lord. It is for the Latter-day Saints to judge the standing of these men. They have no occasion to sound their own praise, to bear testimony of their own works; their lives are open books to all the Latter-day Saints and to all the world. You know these men; you understand them; you have seen their labors; you understand the desires of their hearts, for you are familiar with them. The Lord has sustained these brethren in the positions to which He has called them, and He will continue to sustain them in these positions so long as they continue to be faithful before Him. If one of them should cease to be faithful and turn away from the right path, the consequences of his own evil acts will fall upon him sooner or later, and the fruits of his works and the desires of his heart will be made manifest.

When I arose to my feet I had in my mind the thought of presenting before this conference one of the revelations that has come to us through the Prophet Joseph Smith, a revelation with which you are all familiar, which has been the text, perhaps many a time, of every officer in the Church. It is a revelation which has been sounded in the ears of all the people for the last seventy years, and yet it is a new theme, practically, for there is still great necessity for it to be held out to the Latter-day Saints and to all the world. We see great reasons for the principles contained in this

chapter of the book of Doctrine and Covenants being taught to the world, and especially to the Latter-day Saints. It is nothing more nor less than that simple "Word of Wisdom" that was given in 1833, for the benefit, the help, and the prosperity of the Latter-day Saints, that they might purify and prepare themselves to go nearer into the presence of the Lord, that by reason of keeping this law they might fit themselves to enjoy the blessings that He is more than willing to bestow upon them, if they are worthy. I propose to read this revelation to you and, perhaps, make a few remarks upon it.

President Smith then read to the congregation the 89th Section of the Doctrine and Covenants.

Here we are informed that it was not given, at that time, by way of commandment or constraint but by revelation, "a word of wisdom showing forth the order and the will of God in the temporal salvation of all saints in the last days." Subsequently, years afterwards, from this stand, it was proclaimed from the mouth of the prophet and president of the Church of Jesus Christ of Latter-day Saints, Brigham Young, that the time had now come when this Word of Wisdom—then given not by commandment or constraint—was now a commandment to the Church of Jesus Christ of Latter-day Saints, and the Lord required them to observe this word of wisdom and counsel, which is the will of God unto the people for their temporal salvation.

Now, it may seem altogether unnecessary and out of place, perhaps, to many, for me to occupy the time of this vast congregation in reading this revelation, inasmuch as it is presumable that every man and woman present has access to this book and is more or less familiar with its contents. I am sorry to say that I do not believe that there is another revelation contained in this book or another commandment given of the Lord that is less observed or honored than this "Word of Wisdom," and that, too, by members and officers of the Church of Jesus Christ of Latter-day Saints, male and female. Go where you will, you see a lack of appreciation of the counsel given in this revelation to the Latter-day Saints by some of them. Some of our best men disregard in part this law; many do not fully observe it; and some of our leading women do not keep the commandment of the Lord that is given here, and they excuse themselves in various ways, and for various reasons, for not observing the law of God. I simply want to say to you, my brethren and sisters, that there is no other way—no other course that we can take in the world, in relation to our temporal welfare and health, better than that which the Lord God has pointed out for us. Why can we not realize this? Why will we not come to a perfect understanding of it? Why will we not deny ourselves that which our craven appetites desire? Why can we not observe more closely the will of the Lord as made known to us in this revelation? If we would observe this law or commandment of the

Lord—first given not as a commandment nor by constraint, but afterwards declared by the mouthpiece of the Lord to be in force as a commandment thereafter to the Latter-day Saints—if, I say, the people would observe the principles of this revelation, there could not exist in their midst that most obnoxious institution known as a saloon; it can not exist where only Latter-day Saints dwell. If this commandment were observed by the whole people, the vast amount of money that now goes out to the world for strong drink and these other things forbidden in the word of wisdom, would be saved at home, and the health, prosperity and temporal salvation of the people would be correspondingly increased.

No man can violate the laws of God with reference to health and temporal salvation and enjoy those blessings in the same degree that he could do and would do if he would obey the commandments of God. Don't you believe that? Can not Latter-day Saints accept that truth in their hearts? Can there be any room for argument in relation to that proposition? I say to you, my brethren and sisters, that God knows better than we do what is and will be for our best good, and when the Lord speaks to us, as He has spoken to us in this revelation which I have read to you, we should give it attention. We should accept it in our hearts, we should live closely to it; and then, we are promised, we should find wisdom and great treasures of knowledge even hidden treasures; we might run and not be weary, walk and not faint, and when the destroyer should come he would pass by us, as he passed by the children of Israel anciently. If we fail to observe this law of God, we are not entitled to these promises. Those individuals who do not live up to these principles, conveyed to them through this word of the Lord, will fail in rightfully claiming the fulfillment of the promise that is made to them that keep the law. The Lord has said "If ye will do the things I require at your hands, if ye will do my will, then I am bound; otherwise there is no promise," for every promise is made on condition that we will observe the law upon which that promise may be justly and righteously fulfilled. We go out into the outer settlements of the Latter-day Saints where there are a few non-believers, a few apostates from the Church, probably, and a few who have never belonged to the Church at all, but the majority of the people are members of the Church; and we see planted, here and there, in the midst of these communities, saloons and other places of ill repute, and they are sustained by somebody. In some instances, at least, we know that the outside element, the non-"Mormon" element, is not sufficiently large or wealthy, nor are they so numerous in their patronage of these institutions as to keep them alive or to sustain them. The conclusion, therefore, is that there are some who are members of the Church who are also frequenters of those places. This is all wrong—all wrong, no member of the Church of Jesus Christ of Latter-day Saints can afford to do himself the dishonor or to bring upon

himself the disgrace of crossing the threshhold of a liquor saloon or of a gambling hell or any house of ill-fame of whatever name or nature it may be. No Latter-day Saint, no member of the Church, can afford it, for it is humiliating to him, it is disgraceful in him to do it, and God will judge him according to his works. The man or woman who truly believes in the doctrines of the Church, or professes to have a membership in the Church, who believes and practices the principles contained in this Word of Wisdom, will never be numbered among those who will bring this disgrace upon themselves, upon their neighbors or upon the Church to which they belong; they will never do it.

Now, there is a great movement on foot throughout the land; its waves have struck us here, and are flowing over our state—a wave of temperance. Even the world is moved upon by an irresistible influence and spirit to advocate and to establish among communities, in states and counties and cities, the principle of temperance. I am in favor of this movement. I endorse it with all my heart. I know that it is in the right direction, and I believe that the Lord Almighty is moving in that direction upon those who are willing to devote their labor and time to this portion of His good work in the world. The Lord does not delight in intemperance, in drunkenness, nor can He have pleasure in the poverty, in the degradation and ruin that such practices bring upon their votaries and upon those who are dependent upon them, the ruin of manhood, the ruin of family organizations and the degradation of all that are engaged in them, and that bring poverty, destruction and death upon themselves and upon their families. Every member of the Church, male and female, ought to set his or her face as flint against intemperance and against anything that is in violation of the laws of God, that they might never be overcome or yield to the temptation of evil. We ought to have purer communities, communities that are not ridden by vice, by pernicious habits and practices. One cannot walk up and down the sidewalks of our streets but he will meet young men and boys with tobacco-pipes in their mouths, or cigars or cigarettes, smoking in the streets. Perhaps those who are accustomed to these habits think this is a very trivial or very unimportant thing to talk about to a vast congregation like this, but I never see a boy or a man, young or old, addicted to this habit, and practising it openly, but I am forced to the conclusion and conviction in my mind that he is either ignorant of God's will concerning man, or he is defiant of God's will and does not care anything about the word of the Lord, and that alone is sufficient to bring sorrow to the heart of any man who has any regard or respect for the word or the will of the Lord and would like to see it obeyed. We go occasionally to the theatres, and of late years we see it has become very fashionable, or very common, for the actors to puff away at their cigars, pipes and cigarettes on the stage; and they light cigarette after cigar-

ette, and cigar after cigar, right on the stage before their audience. To me such a practice is an insult, to the Latter-day Saints at least; and should be to all decent people, and if I had little boys growing up who would be susceptible to the influence of such practices, I should not want them to go to our theatres at all, where they would see these things in open practice, as if it was something commendable. I think it is reprehensible, to say the least; and if I were managing a theatre, and could do it, I would have it stipulated that there should be no smoking on the stage, nor in the auditorium. Aside from the folly of smoking in a theatre, lighted matches, cigars and cigarettes are dangerous to property. There are other things, however, in theatrical performances that are about as disgraceful as smoking on the stage.

Now, my brethren and sisters, the object I had in view, in reading these words, is simply to emphasize, as far as it lies in my power, the Word of Wisdom, given to the Latter-day Saints, to all that are, or can be called saints, to the weakest of the weak, for it is adapted to them, and the weaker they are, if they will observe this principle, they will become stronger by the observance of it. If we will observe this law we will gain strength; we will have health in our bodies and marrow in our bones; we may run and not be weary, walk and not be faint; and this is most desirable for those that are feeble, or weak, who need strength and health; they should observe this principle in order that they might obtain the very thing they desire and need most, and that they are destroying most by not following the word of the Lord, but by practising those things that are forbidden of Him. We pray God to heal us when we are sick, and then we turn around from our prayers and partake of the very things He has told us are not good for us! How inconsistent it is for men to ask God to bless them when they themselves are taking a course to injure and bring evil upon themselves. No wonder we don't get our prayers answered more than we do, and no wonder our health is no better than it is, when we are addicted to practices that God has said are not good for us, and thereby entail evils upon our life and physical being; and then turn to the Lord and ask Him to heal us from the consequence of our own folly and pernicious practices; from the effects of the evil that we have brought upon ourselves, and that we knew better than to do. How foolish it is!

The Lord bless you, my brethren and sisters. We endorse any movement looking to temperance, looking to virtue, tending to purity of life, and to faith in God and obedience to his laws, and we are against evil of every description; and we are, in our faith and prayers, against evil doers—not that we would pray for evil to come upon evil doers, but that evil doers might see the folly of their ways and the wickedness of their acts and repent of them, and turn away from them. If they will not hearken and repent of

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 26, 1908.

THE VICTORY IN UTAH.

THE announcement was made through the MILLENNIAL STAR, last week, that the Republican ticket had been elected in Utah by a very large majority, and that this included Salt Lake County, in which every office, without exception, was secured to that party, thus defeating completely the anti-"Mormon" organization, and that the latter result was brought about through a united effort on the part of Democrats and Republicans. The brief announcement then made requires some further explanation, so that the event may be understood by readers of the STAR in this part of the world.

There are in America, as in England, two great national parties. While there are other political organizations, the majority of the citizens of the United States belong either to the Republican party or the Democratic party. The Republicans were largely in the majority throughout the United States in the vote that was cast for President and Vice-President on Tuesday, November 3rd. Utah was in harmony in that respect with the rest of the nation.

There is nothing peculiar about this, but in Salt Lake City and County, and a few other places, there is an organization calling itself the "American" Party, which is, in reality, distinctly un-American, because it has for its main object the destruction of a religious body. It is through and through, from top to bottom, in its whole purpose and spirit anti-"Mormon," and openly avows its intention, if placed in power, to force into prison or exile that which it denominates the "hierarchy."

By this term, it denotes the leading authorities of the Church of Jesus Christ of Latter-day Saints. The name is as inappropriate as the title of the faction that employs it. There is no "hierarchy" in the "Mormon" Church, nor can there be in the nature of things. Its leading authorities are all upheld by the vote, confidence and fellowship of the body of the Church, and their names are presented twice a year to the members of the Church in conference assembled for their acceptance or rejection. They exercise no despotic power, but have to act in conformity to the rules and discipline established in the Church, and are subject to its courts in case of transgression. The combination of the enemies of the Church in a political organization has in view the deprivation of

all the rights and privileges of citizenship of the "Mormon" Church authorities, and the domination of the State of Utah, to the exclusion of the ecclesiasts here referred to, and indeed, of all leading men in the Church.

This is un-American, because the very spirit and genius of American government tend to secure to all its citizens equal rights, privileges and immunities before the law. The Constitution of the United States forbids the passage by Congress of any law respecting an establishment of religion, or prohibiting the free exercise thereof, and announces that no religious test shall ever be applied as a qualification for office in the United States. Under that instrument, religion is free, and all people have a right to worship as they please, or to abstain from worshiping at all, and each citizen, endowed with the franchise, may exercise political rights and privileges without hindrance, so long as he is obedient to the laws. Therefore, an organization for the purpose of discriminating politically against any citizen, or body of citizens, because of their religious principles or affiliations, is entirely hostile to real Americanism.

The faction miscalling itself the "American" party has supported a clique which attempts to regulate the political movements of its members, and through a daily newspaper, which is engaged perpetually in publishing scandalous libels against the Church of Jesus Christ of Latter-day Saints and its leading authorities, has assailed some of the best people in the community in the grossest and vilest manner, growing in effrontery with the years, during which it has been left free to pour forth without hindrance its foul falsehood until it has boldly announced its purpose and determination, and this, at length, caused members of the two regular political parties, composed of both "Mormons" and "Gentiles," to come together in Salt Lake County, where the un-American organization was concentrating its efforts, and the result we have already announced.

The anti-"Mormon" faction succeeded some time ago in bringing together persons of different religious organizations and political parties under the seductive name of the "American" party, so as to gain control of the Salt Lake municipality, and for three years the city has been under its domination. The taxes have been raised, the public debt has been increased, vice has flourished, capital has been deterred from investing in needful industries, a bitter spirit of antagonism has been engendered, until the better portions of the community have determined that these conditions shall be ended.

The step taken in Salt Lake County is a sign of what may be accomplished in the future. The next municipal election will take place in November, 1909. If the same spirit of unity which has brought about the triumph of right in Salt Lake County shall prevail in Salt Lake City, the un-American party will be brought to

its finish. The only thing that has given it power has been the division of the better portion of the citizens into rival political parties. It is quite proper that men and women shall be free to exercise their political rights in the support of those principles, and measures, and candidates which appear to them to be most in accordance with their ideas of good government. In the nation and in the state they may of right vote to support such political party as they choose, but when it comes to local interests, and especially when it affects the religious as well as the civil rights of individuals whom they venerate or esteem, common sense suggests that they drop for a time their party preferences and come together against the common foe.

The victory thus attained in Salt Lake County has been signal and decisive. The un-American faction has failed to elect one solitary candidate for any office in the county. Judges, commissioners, clerk, sheriff, attorney, recorder, auditor, assessor, treasurer, surveyor, justice of the peace, constable, also the state senators and representives, will all be members of the Republican party. A good many Democrats, perceiving that they could not carry the county alone and that the Republican Party had a larger number of followers than they, determined to unite with the Republicans for the defeat of the un-Americans. The entire state also went Republican for President and Vice-President of the United States and for all the state officers, thus being in harmony with the great masses of the voters throughout the United States.

The good news of the clean sweep in Salt Lake County has doubtless brought joy to all the Elders of the Church laboring in the mission field, and to the members of the Church who understand anything about the situation in Utah. When our religion is assailed and attacks are made upon the ministers of the Most High, it is our duty before God, as well as our right before the law, to unite for the vindication of the truth and its supporters, and to make a stand in their defense. We congratulate our friends in Salt Lake County upon the position they have taken and the victory they have achieved. Let them now make it complete in every respect. The matter is in their own hands. God helps those who help themselves. Let union be the watchword, and good sense govern in all things!

C. W. P.

PERMIT NO DISTURBANCE.

THE meeting places of the Latter-day Saints, although they may be used sometimes for other than religious purposes, should be viewed as dedicated for the time being for the worship of Almighty God, in the name of Jesus Christ, under the influence of the Holy Ghost. They are entitled to the respect of all persons who are permitted to come into them, whether as worshipers or spectators. No one has the right before the law or in common custom to disturb the

congregation, or to encroach upon the rights of the occupiers of the place, but there are impudent intruders who seem to think that they have the liberty to ask questions or to express dissent to the remarks of the preachers, and they conduct themselves in a way that would not be tolerated in any of the churches, or chapels, or conventicles of the different sects. When our elders permit such persons to indulge in questioning and discussing, and engage in any kind of debate or altercation with them, they make a great mistake. If anyone desires information, it should be given to him privately, but not in a public manner involving a dispute. When individuals attempt to interrupt and ask questions in a religious meeting, it is usually for the purpose of provoking contention. They should be silenced or required to leave the meeting place. If they persist in their disturbance, the aid of the police should be invoked to remove them. In no case should they be allowed to continue their unseemly conduct, nor be indulged with responses to their queries. If they wish enlightenment, they can visit the elders or be visited by them, but all attempts at public questioning should be suppressed. If the elders will observe this rule, they will save themselves much trouble. Our congregations assemble for worship, not for debate. They are to be treated like other religious assemblies. Do not permit disturbance of any kind. Should not this suffice?

C. W. P.

PRESIDENT SMITH'S BIRTHDAY.

On November 13th President Joseph F. Smith reached the ripe age of seventy years. Threescore-and-ten is recognized as a marked period in the life of man. But many leaders of the Church have shown a vigor and activity at that age which had promise of long-continued usefulness. This is distinctly noticeable in our greatly esteemed President, who exhibits no sign of mental or physical weakness, but is the same hard-working, forcible, indefatigable, untiring laborer in the cause of human advancement and redemption as he has been from his youth up. He possesses the confidence, love and esteem of the Latter-day Saints throughout the world. He is remembered in their family, secret and public prayers, and sustained with all their hearts in the position to which God has called him. His long and varied experiences, at home and abroad, have eminently fitted him for the onerous duties of his office, and the inspiration of the Most High is manifest in his teachings and administrations. We but feebly express the sentiments of our co-laborers in the field and of the saints everywhere, in congratulating President Smith on arriving at this noted stage on life's journey, and in wishing him many years of happiness, progress and success, with the assurance of eternal joys and everlasting exaltation and dominion in worlds without end.

C. W. P.

ADDRESS BY PRESIDENT JOSEPH F. SMITH.

(Concluded from page 759.)

their evil ways, then let them pursue their course of evil to the end, and let the judgment of God come upon them and they will receive their reward according to their works. Let God judge all men. He will reward them for good or for evil, according to their works. We are not here to execute judgment or to impose punishments upon our fellow men, except the punishment of withdrawing from those who are unworthy our fellowship in the Church of Jesus Christ of Latter-day Saints. We find it necessary sometimes to withold fellowship from those who have turned away from the truth, from the love of God and the cause of Zion—that they may not be regarded as having membership and standing with us. It is an injury to the cause of Zion for any community, organization, ward, stake or branch of the Church to permit men or women to retain their membership in that ward or stake or branch when it is known that their practices and habits are vicious, and that their manner of life and unbelief are calculated to sow the seeds of apostasy, corruption and evil in the midst of the people where they dwell. It is right and proper that the line of separation should be drawn distinctly between them and the Latter-day Saints. Withdraw fellowship from them, cut them loose, let them go to the world, and let the people of the Church understand that they are not held in fellowship and that their conduct is not countenanced by the authorities of the Church.

Now, the Lord bless you—and in the name of the Lord I bless you—this congregation, the covenant people of the Lord, just as truly as ancient Israel were the covenant people of God, for you have entered into the solemn covenant of the gospel of Jesus Christ, that you will keep the commandments of God, that you will eschew evil and wickedness. You know what you have done; you know the nature of the covenants you have entered into before God and witnesses, and before the angels of heaven; and, therefore, you have entered into the bond of the new and everlasting covenant, and are indeed the covenant people of God in the latter days. Therefore, what manner of people ought we to be; what manner of individuals should we be? Should we not set an example worthy of our profession? Should we not live pure lives? Should we not be upright, virtuous, honest, God-fearing and God-loving in our souls every day of our lives, and in every position in which we may be called to act? Ought we not to set an example for good? Ought we not to be Christ-like, manly, true to every promise, to our word, true to every principle of the gospel, and honorable out in the world and at home, so that no man can justly point at us the finger of scorn or of condemnation? That is, indeed, the kind of people we ought to be. God help us to be such is my prayer in the name of Jesus. Amen.

THANKSGIVING DAY.

THIS is the day set apart in the United States, by annual custom and the President's proclamation, for thanksgiving and praise to God for blessings received. The Latter-day Saints observe it sincerely. In Utah it is a legal holiday and a time of general rejoicing. A turkey dinner is a usual indulgence but intoxicants of any kind are omitted from their feasting. We unite with them to-day in returning thanks to the Eternal Father for the abundant favors we enjoy through the everlasting gospel, and His guidance and protecting care as well as for temporal blessings without number. Let all the Saints in every land unite in thanksgiving and praise to His most holy name!

FROM THE MISSION FIELD.

Release and Departure.—Elder Robert S. Gardner, of the Swiss and German mission, was honorably released and returned home per s.s. *Cedric*, November 20th, 1908.

Sunday School Organized.—The Gravesend Sunday School (London conference) was organized on Sunday, November 15th, with the following officers: Superintendent, William W. Allen; first assistant, Henry Watson; second assistant, William R. Smith; secretary and treasurer, James H. Smith; assistant secretary, Gertrude F. Smith. Some timely instructions on Sunday School work were given to the school by President Alvin E. Jordan.

Concert at the London Headquarters.—The "Deseret Organ Fund" was substantially increased on Saturday, November 7th, by the proceeds of a concert held in the large hall of the London Headquarters. An appreciative audience of upwards of three hundred applauded the work of the artists, who heartily responded to each demand. Each of the sixteen numbers was surprisingly well rendered and thoroughly applauded. We extend thanks to our talented friends who proffered there services and assisted in making the concert a gratifying success.

The Book of Mormon in India.—A few months ago Elder Henry J. Lilley, of Charikata, Karachi, obtained from the Liverpool office fourteen copies of the Book of Mormon. He inserted an advertisement in four issues of the *Pioneer*, of Allahabad, and afterwards in six issues of the *Statesman*, of Calcutta. The result, we are glad to say, is that he received orders for the book from people in distant parts of the country. With each copy Elder Lilley sent one of Elder Teasdale's tract, "The Restoration of the Gospel," and also a letter telling the purchaser he would be pleased to furnish him with more information respecting the saints and their doc-

trines if he desired such. Almost all the books have been sold, and Elder Lilley has sent in an order for several more copies. We recommend other elders in the field to follow Elder Lilley's example, and try to get the Book of Mormon into the homes of the people.

District Meetings.—Two largely attended and very interesting and instructive district meetings were held in Burnley, on Sunday, the 8th inst. President Edwin A. Crockett, a number of traveling elders of the Liverpool conference, and many saints from the Nelson, Accrington and Burnley branches were present, as well as a goodly number of non-members of the Church. At the afternoon meeting encouraging reports were heard from elders laboring in the before-mentioned branches, after which President Crockett made some very profitable remarks, exhorting the saints to show to their neighbors the practicality of "Mormonism," by living lives of righteousness, which the gospel requires of all those that accept it. Fully three hundred people were present at the evening service, there being many strange faces among them. Elder B. R. Birchall delivered a very interesting and spirited discourse, which he illustrated by means of a chart; he was listened to with undivided attention, and at the close of the meeting much satisfaction was expressed by both saints and visitors.

On Sunday, November 22nd, 1908, two successful district meetings were held in Foresters' Hall, Hull (Grimsby conference). There were in attendance President Willard E. Stoddard and seven traveling elders. The afternoon and evening meetings were well attended, the audience being made up principally of investigators and friends. All seemed greatly interested in the doctrines set forth by the elders, and greatly appreciated the solos and duets rendered by missionaries.

Successful Social.—On Saturday, the 7th inst., a very enjoyable farewell social was given by the saints and friends of the Northampton branch (Birmingham conference),to Elder Arthur L. Howard and Sister Clarice A. Farey. Elder Howard has been honorably released to return home, and Sister Farey left for Zion on the 14th inst. Elder Howard was presented with a handsome photograph album and Sister Farey with an elegant Bible.

A very successful social, under the auspices of the Mutual Improvement Association at Walsall, was held on the 12th inst. The musical program, consisting of songs, piano and violin solos and readings, was gotten up by Brother Simeon Crompton, leader of the town orchestra. The games were conducted by Brother Henry Taylor, while refreshments, delectable and abundant, were dispensed by Sister Lily Owen. Beside the members of the branch there were present President Durrant from Birmingham, visiting elders and several friends and investigators.

On Tuesday, November 17th, a successful social was held at 49 Duke Street, Nuneaton, in honor of Elder Charles D. Brown, who has been laboring in that district for the past eleven months, and is now leaving to take up his labors in Northampton. There was a large and happy gathering of saints and friends. After the entertainment supper was served. Elder Brown has been very successful in his labors in the Nuneaton branch, and he leaves a host of friends who wish him God-speed in his new field of labor.

Baptisms.—On Sunday, the 22nd inst., five persons received the ordinance of baptism at the headquarters of the London conference, South Tottenham, London. The ordinance was administered by Elders William S. Mason and William J. Willes. The following day President Alvin E. Jordan baptized two converts at the same place.

On Saturday last, the 21st inst., another member was added to the Leicester branch. The ordinance was performed at that place by Elder Clarence E. Horsley.

On Saturday, November 21st, 1908, a baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference). Ten candidates received the ordinance, Elder Joseph F. Daybell officiating. A large and interested crowd assembled as spectators. President Julius Rockwood spoke upon the necessity and object of baptism. An adjournment was taken to the West Gate New Hall, where the members were confirmed and an impressive service held.

A baptismal service was held at the Full Street Baths, Derby (Nottingham conference), November 21st. Elder Thomas Martin gave a spirited address on the first principles of the gospel, after which six converts were initiated into the fold of Christ. Elders William H. Brough and David J. Sutton officiated in the ordinance. Confirmations took place at the water's edge.

A baptismal service was held at the Turkish Baths, Hull (Grimsby conference), on Sunday, November 22nd, 1908. A number of investigators were present to witness the ceremony. President W. E. Stoddard and Elder R. H. Smith spoke upon the sacred ordinance, after which three members were added to the Church, Elder Charles T. Jones officiating. Confirmations took place at the afternoon meeting.

A baptismal service was held at the public baths, Coventry (Birmingham conference), November 20th, when five persons were added to the Church of Christ. President Lorenzo H. Durrant addressed a large gathering of saints and friends on the necessity and mode of baptism, after which four converts from the Nuneaton branch and one from the Warwick branch were baptized by Elder Charles D. Brown. Confirmations took place immediatly after baptism.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXXI.—THE NEW AND EVERLASTING COVENANT.

Text: For behold! I reveal unto you a new and everlasting covenant; * * * And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law.—Doc. and Cov. 132: 4-6.

I. Covenants of the Lord Dating from Olden Times.

1. With Abraham (Genesis chapters 12-25; see also P. of G. P., Book of Abraham).
2. With Isaac (Genesis 26: 2-5).
3. With Jacob (Genesis 28: 10-15. See also Isaiah 55: 3; 61: 8; Jeremiah 32: 40; Ezekiel 34: 25; 37: 26).

II. The Later Covenant, New and Everlasting.

See Doctrine and Covenants, section 132; read this revelation in its entirety; study with care the paragraphs specified in the following:

1. A covenant to be obeyed by all to whom the law is revealed (paragraph 3).
2. Condemnation to follow rejection in the light of knowledge (paragraph 4).
3. Purpose of its institution—for the fulness of the glory of God (paragraph 6).

III. Conditions of the New and Everlasting Covenant.

1. To be validated by the authority of God—the official ministration of the holy priesthood.
2. To be of effect not only during mortal life but throughout eternity.
3. To secure not only salvation but exaltation.

DIED.

HACKING.—October 18th, 1908, on board the s.s. *Republic*, bound for Boston, Brother Francis Jesse Hacking, aged 21 years. The deceased was on his way to Zion, when he became ill and soon after expired. He was interred at Boston. His mother and friends return thanks and gratitude to those who so tenderly cared for the deceased during his illness, and who made the necessary arrangements for his interment.

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